Hari Sarvottama
Vayu Jivottama

suBrahmanya - the sHanMukha dEvata

Worship of Lord Subramhanya a Vedic God is prevailing in Hindu religion since time immemorial.

Widely known as son of Lord Shiva, Lord Subrahmanya was commander-in-chief of army of Gods (Devasenapathi) who killed the demon Tharakaasura.

He is called Subrahmanya (Su+BraHmanya) the one who is highly chaste, one who has understood the Brahman (absolute reality) and blossomed by Brahma JnaAna the supreme knowledge. He is considered as Brahmachari (Bachelor).

He is also known as Kumara because He always looks like a teenager (youth). Lord Subrahmanya is considered as a personification of charm, youth, masculinity, valour, vitality and wisdom.

He is an incarnation of Manmatha;

Lord Subrahmanya is popularly known as KaArthikeya; the one whose birth star is Krittika which is a cluster of six stars whose feminine energies (divine mothers) have brought Him up.

Since He was suckled by six divine mothers He is also known as Shan-MaAthura.

He is also called as Guha, the one who dwells in caves; invariably we find mountains and caves as the abode/temples of Lord Subramanya. He is Guha the in-dweller in the hearts of his devotees.

SarAvaNabHava is another popular name of Lord Subramhanya the one who has emerged out from the powerful divine energy (Tejassu) of Lord Shiva that was initially held by Agni (Fire God) and dropped into the holy Ganga (Ganges) that was later pushed into a lake called Saravana and shoved to the reedy bushes on its banks. Saravana lake is believed to be the makeover of the divine mother Goddess Parvathi Devi.

Since He has emerged out on the laws of Saravana He came to be known as SaraVanabHava. Bhava means born.

Since He was born from the divine energy that got spilled/ shoved; He is known as Skanda. He is Ayonija.

In Sri Vishnu Sahasranama Stothram (sloka # 36), Lord Vishnu is extolled as "SkAnda – SkaNdadhAraH"

the one who is...

commander of the forces of wisdom, great thoughts, light and delight and unstoppable destructive force for all taMasik people like asurasas and other evil-doers.

He is internal commander in our conflict with the good and the bad; guiding us towards the spiritual strength, wisdom and discriminative power.

Lord Sri Krishna says in Bhagawadgita (Vibhuuti Yoga) that He is SkaNda among the commanders'-in–chief.

"SenaAneEnaAm AhaM SkAnda"

Lord Subrahmanya (SKANDA) is Vibhooti roopa of Lord Sri Krishna;

An exclusive Purana named after Lord Subrahmanya called SKANDA PURANA scripted by Lord & Sage Sri VedavyaasaRu forms part of the 18 great Puranas called Ashtaadasa Maha-Puraanas.

While Peacock is the Vaahana (mount) of Lord Subrahmanya, we find Rooster (Kukkuta) on his flag and portrayed as holding a Spear as his weapon.

Kukkuta believed to be representing Ego (Tarakasura) which was subdued by Lord Subramanya;

Kukkuta gives a wake-up call at dawn; Lord Subramanya with Kukkuta as His dhwajah awaken our consciousness (Kundalini) for gnyaAna - bhakti - vairagya.

He is Mano-Vairagya-ChakraabHimaAni Devata.

Lord Subrahmanya is assumed as a Sarpa Devatha. But, in fact He is not a Sarpa Devatha. He has protected the Serpentine clan from Garuda's scare by invoking the blessings of Lord Lakshmi Narasimha. Subramanhya sought Sarpa rupa to do narsimha dhyana, aradhana without any terrestrial disturbance.

In Madhwa sampradaya, Lord Subrahmanya is considered as an incarnation of ManMatha and is placed fairly higher in cadre (8th Kakshya) of hierarchy (as per Taratamya) in line with Indra having Narayana Aavesha.

Lord Subrahmanya has a unique place among the Demi-Gods. He is associated with all the three Trinal Lords (Trimurthi);

- As incarnation of Manmatha (son of Lord Sri Hari)
- As Sanatkumara (Brahma Maanasa Puthra)

- As Skanda (son of Lord Shiva)

apart from...

- As Bharatha (brother of Lord Sri Rama)
- As Samba (son of Lord Sri Krishna & Jambavati
- Devi) during Dwapara Yuga;
- As Pradyumna [(incarnation of Manmatha) son of Lord Sri Krishna & Rukmini Devi]
- As Sudarshana – (incarnation of Manmatha)

SuBrahManya - The ShAnMukha Devata

"Shadaananam Kunkuma Raktha Varnam
Mahaamathim! Divya Mayuura Vaahanam
Rudrasya Suunum! Sura-saiNya Naatham
Guham Sadhaaham Saranam Prapadhye"

षडाननम् कुंकुम रक्त वर्णं

महा मतिम् दिव्य मयूर वाहनम् ।

रुद्रस्य सूनुम् सुर सैन्य नाथं

गुहम् सदा शरणमहम् भजे ॥

షడాననమ్ కుంకుమ రక్త వర్ణం

మహా మతిమ్ దివ్య మయూర వాహనమ్ ।

రుద్రస్య సూనుమ్ సుర సైన్య నాథం

గుహమ్ సదా శరణమహమ్ ప్రపద్యే ॥

ಷಡಾನನಮ್ ಕುಂಕುಮ ರಕ್ತ ವರ್ಣಂ

ಮಹಾ ಮತಿಮ್ ದಿವ್ಯ ಮಯೂರ ವಾಹನಮ್ ।

ರುದ್ರಸ್ಯ ಸೂನುಮ್ ಸುರ ಸೈನ್ಯ ನಾಥಂ

ಗುಹಮ್ ಸದಾ ಶರಣಮಹಮ್ ಪ್ರಪದ್ಯೇ ॥

SadhaAham Saranam Prapadhye....

I always surrender to Lord Subrahmanya who is;

- Shadaananam – One who has six faces (Shanmukha);
- Kunkuma Raktha Varnam – One whose complexion is red in colour like Kunkuma;
- Mahaamathim – one who is wise;
- Divya Mayuura Vaahanam – One whose vehicle (Vaahana) is Mayura (Peacock);
- Rudrasya Suunum – Son of Lord Shiva (Rudra);
- SurasaiNya Naatham – One who is commander-in-chief of army of Gods (Devasenapathi);
- Guham - the one who dwells in caves; in the caves of his devotees' hearts.

Lord Subrahmanya popularly known as Shanmukha or ShadaAnana is symbolized as having six faces. It is believed that six faces represent the five senses and the mind.

Lord Subrahmanya is worshiped for marital prosperity, obtaining progeny; remedy for health problems especially skin diseases like leprosy, leukoderma, relief from enemies (both internal & external), relief from debts apart from overall prosperity and general well-being.

Lord Subrahmanya is also worshiped for relief from malefic effects of Rahu/Kethu, Sarpa/Naga Dosha; Kuja (Angaraka) Dosha, delay in marriage etc. Skandha pooja removes fear (bhaya nivaarana)

Anusandhana while worshiping Lord Subramanya...

Sri Subrahmanya Devathaanthargatha;

Bharatheeramana Mukhyapraanaanthargatha;

Pradyumnaroopi Sri Naaraayana....

While Lord SubrahManya is to be worshiped on all days of the week.

- Tuesday,
- Shashti thithi (6th lunar day) and
- Krittika star days are considered to be more sacred days for worshiping Him.

Skanda (SubrahManya) is AbhimaAni Devata for Shashti thithi.

For those who are again and again getting into troubles losses failures doing krittika pooja, doing shasti pooja, doing Tuesday pooja to Skanda antargat parmatma will give smooth life.

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Skanda Pooja is, bhaya parihaara, nayakatva, Matru vatsalya, Sundara deha, Mangalya dosha parihaara, sarpa dosha nivarana.

SkaNda ShasHti (Subrahmanya Shashti)

Dedicated to Lord Subrahmanya, sixth day (Shashti thithi) of the sacred lunar month Margasira maAsa is known as Skanda Shashti or Subrahmanya Shashti.

It is believed to be the day Lord Subramanya was born. As such He becomes the presiding deity of Shashti tithi.

If there is khanda (broken) thithi [<Panchami (+) >Shashti] and the day is coinciding with Sunday or Tuesday + Satabhisha Nakshathra + Vaidruthi Yoga it is known as ChaMpa Shashti.

Concept remaining same we find people following different customs and traditions according to their sampradaya on the day of Subrahmanya Shashti which is mostly a South Indian festival.

Yatha-shakti, Brahmachari Pooja + Brahmana/Brahmachari Bhojana + Vastra Daana to Brahmachari along with Gopichandana and Yagnopaveetha + Dakshine is considered meritorious on the day of **SkandaShashti**.

Thaipusam is a special event of the day performed at all temples of Lord Subramanya especially in South. On this day devotees observe an austerity of carrying a Kaavadi (a semi-circular decorated canopy supported by a wooden rod) to the temple of Lord Subramhanya as a mark of their owe fulfilling for averting a calamity.

We find temples of Lord SubrahManya across the country and even abroad; Some of the famous shrines exclusively dedicated to Lord SubraMhanya are...

- Thiruttani,

- Palani,
- Tiruchendur,
- Tirupparakundram,
- Swami Malai and
- Pazamudhircholai in Tamil Nadu;
- Kukke Subramanya and
- Ghati Subramanya in Karnataka.

pot.com

Subramanya Kshetra

(As a reference to Theertha Prabandha)

" ಸುಬ್ರಹ್ಮಣ್ಯಸ್ಯ ಮಹಿಮಾಂ ವರ್ಣಿತುಂ ಕೇನ ಶಕ್ಯತೇ "

In Theertha Prabandha Sri VadiRajaru extols the glory of Lord Subramanya... सुब्रह्मण्यस्य महिमा वर्णितुं केन शक्यते | - who has the capacity to describe the merits of Lord Subramanya.

ಸುಬ್ರಹ್ಮಣ್ಯ ಕ್ಷೇತ್ರ -

ಸುಬ್ರಹ್ಮಣ್ಯಸ್ಯ ಮಹಿಮಾ ವರ್ಣಿತುಂ ಕೇನ ಶಕ್ಯತೇ |
ಯತ್ರೋಚ್ಛಿಷ್ಟಮಪಿ ಸ್ಪಷ್ಟಂ ಶ್ವಿತ್ರಿಣಃ ಶೋಧಯತ್ಯಹೋ || ೨೭ ||

ಬ್ರಹ್ಮಹತ್ಯಾದೋಷಶೇಷಂ ಬ್ರಾಹ್ಮಣಾನಾಂ ಹರನ್ನಯಂ |
ವಿರೋಧೇ ತು ಪರಂ ಕಾರ್ಯಮಿತಿ ನ್ಯಾಯಮಮಾನಯತ್ || ೨೮ ||

ಸುಬ್ರಹ್ಮಣ್ಯ ಸ್ತುತಿ -

ಸುಬ್ರಹ್ಮಣ್ಯ ಸುರಾಗ್ರಗಣ್ಯ ಕುಜನಾರಣ್ಯಜ್ವಲತ್ಪಾವಕ ಪ್ರಬ್ರೂಯಾತ್ ತವ ವಿಕ್ರಮಂ ಭುವಿ ಕವಿಃ
ಕೋ ವಾಽಮರೋ ವಾ ದಿವಿ |
ಯಃ ಪ್ರಾಗಪ್ರತಿಮಲ್ಲತಾರಕಮಹಾದೈತ್ಯಂ ಸುದೃಪ್ತಂ ಭವಾನ್ ವಿಪ್ರೌಘಪ್ರಿಯ ಸುಪ್ರಭಾವ
ಸಮರೇ ಕ್ರೀಡನ್ನಜೈಷೀದ್ದ್ವಿಷಂ || ೨೯ ||

ಅನ್ನಂ ದದಾಸಿ ವಿದಧಾಸ್ಯಖಿಲಸ್ಯ ರಕ್ಷಾಂ ಕ್ಲಿನ್ನಂ ಪುನಾಸಿ ವಿಲುನಾಸಿ ಸಮಸ್ತದೋಷಾನ್ |

ಹೇ ಸ್ಕಂದ ವಂದ್ಯ ಭವತೋ ಭುವನೇ ಭವಾನೀಸೂನೇ ಕೃಪಾಜಲನಿಧೇ ಕತಮ: ಸಮ: ಸ್ಯಾತ್ || ೪೦ ||

ಪ್ರವರ್ತಿತಸ್ಕಾಂದಮತ: ಪೃಥಿವ್ಯಾಂ ಜಗತ್ಪತಿಂ ಶ್ರೀಪತಿಮಾತ್ಮನಾಥಂ |
ರಹಸ್ಯುಪಾರಾಧಯಿತುಂ ಗುಹಾದ್ಯ ಗುಹಾಂಶ್ರಿತೋಽಸೀತಿ ಮಮ ಪ್ರಕರ್ಕ: || ೪೧ ||

ಶ್ರೀವಿಷ್ಣುತೀರ್ಥಮುನಿಮಿತ್ರ ಸುರಾರಿಜೈತ್ರ ಶ್ರೀಕೃಷ್ಣಪಜ್ಜಲಜಭೃಂಗ ಕೃತಾಘಭಂಗ |
ಸಹ್ಯೇಶ ದೇಹಿ ಸಕಲೈರುಪಜೀವ್ಯಮನ್ನಂ ಸಂಹರ್ತೃ ಸರ್ವಭುವನಸ್ಯ ಕುಮಾರಮಹ್ಯಂ || ೪೨ ||

सुब्रह्मण्य क्षेत्र -

सुब्रह्मण्यस्य महिमा वर्णितुं केन शक्यते ।
यत्रोच्चिष्ठमपि स्पष्ठं श्वित्रिण: शोधयत्यहो ॥ ३७ ॥

ब्रह्महत्यादोषशेषं ब्राह्मणानां हरन्नयं ।
विरोधे तु परं कार्यमिति न्यायममानयत् ॥ ३८ ॥

सुब्रह्मण्य स्तुति -

सुब्रह्मण्य सुराग्रगण्य कुजनारण्यज्वलत्पावक प्रब्रूयात् तव विक्रमं भुवि कवि: को वाऽमरो वा दिवि ।

य: प्रागप्रतिमल्लतारकमहादैत्यं सुदृप्तं भवान् विप्रौघप्रिय सुप्रभाव समरे क्ईडन्नजैषीद्द्विषं ॥ ३९ ॥

अन्नं ददासि विदधास्यखिलस्य रक्षां क्लिन्नं पुनासि विलुनासि समस्तदोषान् ।
हे स्कंद वंद्य भवतो भुवने भवानी- सूने कृपाजलनिधे कतम: सम: स्यात् ॥ ४० ॥

प्रवर्तितस्कांदमत: पृथिव्यां जगत्पतिं श्रीपतिमात्मनाथं ।
रहस्युपाराधयितुं गुहाद्य गुहांश्रितोऽसीति मम प्रकर्क: ॥ ४१ ॥

श्रीविष्णुतीर्थमुनिमित्र सुरारिजैत्र श्रीकृष्णपज्जलजभृंग कृताघभंग ।
सह्येश देहि सकलैरुपजीव्यमन्नं संहर्तृ सर्वभुवनस्य कुमारमह्यं ॥ ४२ ॥

13. Subrahmanya Kshetra : Subrahmanya is situated at a distance of 166 km. from Udupi, and can be reached by bus or car from Udupi and Mangalore. It is also connected by bus from all major towns of Karnataka. Sri Vishnu Theertha Swamy, the younger brother of Sri Acharya Madhwa, and the first monk of Sode Mutt, established the Subrahmanya Mutt. Sri Vishnu Theertha is a Chiranjivi, and is said to be in Sahyachala near Subrahmanya doing penance. Subrahmanya Mutt and Subrahmanya Temple are in the same compound separated by a wall. There is one Darpana Theertha, in front of the Mutt and the Temple and the Yathris enter the temple only after a dip or footwash in the Darpana Theertha. Great scholar and refined speaker saint Sri Vidya Prasanna Theertha Swamiji is the present head of Subrahmanya Mutt. Subrahmanya is situated in the dense forests at the bottom of Sahyachala, and the Yathris become immensely happy at a mere sight of the place and its surroundings. Sri Vadiraja praises the glory of Shanmukha Subrahmanya in six Slokas:

Oh Subrahmanya, it is too difficult to praise you fully
For a mere Angapradakshina over
The left-overs served to brahmins here
Will cure major diseases like leprosy. 37

Those who committed cruel crimes,
Like brahma- hatya in previous births
Come to earth again, to suffer for past sins
Attacked by leprosy, but you relieve them from
All the pains as they approach you devotedly 38

Oh six-faced Subrahmanya, you are
The supreme commander of the army of Gods
You are like fire to destroy
The wicked ; neither the earthly poets
Nor the celestials know your glory fully,
Oh son of Shankara, Lover of Brahmins
You are all - powerful
As the army-chief of the Celestials
You earned success to Gods
Vanquishing powerful Tarakasura,easily
Without much labour or efforts. 39

Oh Subrahmanya, son of Bhavani
You offer food and shelter to those
Who come to you and cure them
From leprosy and other skin diseases,
You purify them and remove all their miseries
None on earth can match you, in glory and mercy 40

In the following Śloka, Vadiraja explains Adi Subrahmanya, which is situated near the main temple.

Oh Adi Subrahmanya, you have earlier
Propagated Skanda-mata,
Advocating supremacy of Shanmukha
But in your heart of hearts, you are
Devoted to Sri Hari and are staying
Inside the cave, to worship Him calmly

And peacefully, undisturbed. 41

In the next Sloka, Vadiraja says that the everlasting (Chiranjivi) Sri Vishnu Threetha Swamy (the first saint of Sode and Subrahmanya mutts) and Subrahmanya Swamy are living together in Subrahmanya and are,naturally, bosom friends.

Oh Shanmuka, you are a real friend of
Sri Vishnu Theertha Muni, you are
Enemy of Tarakasura and devoted
To Lord Krishna, you wipe out the sins of your
Devotees, dwelling in Sahyachala
Please favour us with the knowledge of Para Brahma, 42

14. Vedavyasa Samputa : Vadiraja now explains the *samputa* (box) of Vedavyasa Salagrama, which is being worshipped at Subrahmanya mutt. It can neither be opened, nor the Salagrama be seen, separately.

Oh Vedavyasa Krishna, you are present
In the samputa in the form of Salagrama
But the Samputa is too strong to open
To see you out of samputa, indicating your omnipotence,
The local people are learned
And are ever engaged in praising your glory. 43

Oh Vedavyasa, you are firm
Inside the Samputa as Sri Krishna
Is firm in the heart of Madhva Muni,
Oh Samputa Narasimha Swamy
You are all supreme, strong and powerful. 44

Kuke kshetra puraana [Skanda Purana]

" Shaunaka asked Suuta MahaMuni" Hey Mahatma, how come this place of Parashuram became Rushyashringa Kshetra? how did Subramhanya come to kumar parvat? Why did he stand here? Kumaardhara, where did it origin and where did it flow towards, kindly narrate the mahima!"

Sri Suuta preached to Shaunak and others that Parshurama kshetra where lord had performed tapas, the place where Rushyashrunga had lived, famously known as Kumara Parvata , on whose peak lives Subramhanya! I recite the story of such Kumara as known to me; Listening to this story, relieves one of kushtha [skin diseases] and other miseries. Shanmukha mahima relives us all of the pain and thus I recite the story of Kumar parvat, kumar dhara and Shanmukha as told to Parvati by Shiva, also as known by conversation between Bramha and Narada as told by Sahasrabindu to his son Shatabindu, may this bring happiness to all and this bestow punya.

In Tretayuga Sahasrabindu told thus to his son Shatabindu " oh dear son, I narrate to you what Shiva had narrated to his son Shanmukha in his childhood . Mahasesha, one day tired of bearing the earth on his head, prayed Lord Vishnu, Lord appeared and blessed Sesha to take a break and happily choose his dwelling place for sometime till then he would support the Bramhanda as Koorma. Then Sesha chose the best among the mountains Rushyashringa took the form of Subramhanya and resided peacefully for many years in Vishnu Dhyana.

Katyayani devi yearning for a son came to this ranges and did penance for many years observing AnantPadmanabh vrata. Sesha, happy with her penance and austerity blessed her to conceive and also established an avesha of his roopa in the

child. Thus, blessed with the boon, Agni entered the viirya of Shiva, Parvati Devi gave birth to a Son of six faces [Shanmukha]. That blessed son, bowing before the Parents and after obtaining their permission, went away for penance in the western direction, in the Kshetra of Parshuram, Rushyashrung Ashrama, Shanmukha, seated in the Tapasya of Shesha antargata Anantapadmanabha Swamy.

Since Kumara had undertaken tapasya, this came to be known as Kumara parvata. And the river that flew from this place is known as Kumaradhara. And the linga here is known as Kukkelinga. Those who know this will be relived of the pains of the world. Thus, Men should try his best to serve Kumara. Those who pray Skanda seated on a peacock will achieve all the desired. Just by mere recital of this devata's name relieves off the sins.

Rishis exclaim" hey Suta puraanic, kindly give some more information extolling Kumar"! Suta explains" when one listens to the mahima of Subramhanhya, one will not fear the samsaar. In kritayuga, he is known as skanda, in treta as shanmukha, in dwapar as mayurvahan, in kaliyuga as Subrahmanya. in krita this parvat is known as Rama parvat , tretayuga Rishyashringa, in dwapar as skandaparvata, in Kaliyuga as kumaraparvata.

Kumardhara relieves all from sins, Subrahmanya relieves everyone who just remember him of hunger and thirst. Those who pray lord Skanda will always get food without fail. Early morning recitation of his name will give clean mindset free of evil.

Those who listen or tell this purana during gayatri japa, riverside, near gooseberry tree, neem, pipal etc will attain bramhaloka. He will get success and victory. A mental recitation with devotion will definitely fetch favours from

skanda, also mukti is also ensured by this. Those who write this puraana also obtain Vishnu saayujya. He will be blessed with children and grandchildren without fail. He will be blessed with riches, grains and lands giving much harvest, gold and pompous life. This recitation will ensure good physical features, and many learnings of secret sciences. One who listens also will obtain progeny, and health. Thus, one must make efforts to pray lord Subrahmanya.

Sri Subramhanya Shodasanaama Stothram

श्री सुब्रह्मण्य षोडशनामस्तोत्रं

अस्य श्री सुब्रह्मण्य षोडशनामस्तोत्रमहामंत्रस्य अगस्त्योभगवानृषिः ।

अनुष्टुप्छंदः । सुब्रह्मण्यो देवता । ममेष्ट सिद्ध्यर्थे जपे विनियोगः ।

ध्यानं ।

षड्वक्त्रं शिखिवाहनं त्रिणयनं चित्रांबरालंकृतां ।

शक्तिं वज्रमसिं त्रिशूलमभयं खेटं धनुश्चक्रकम् ॥

पाशं कुक्कुटमंकुशं च वरदं हस्तैर्दधानं सदा ।

ध्यायेदीप्सितसिद्धिदं शिवसुतं स्कंदं सुराराधितं ॥ १ ॥

प्रथमोज्ञानशक्त्यात्मा द्वितीयः स्कंद एव च ।

अग्निगर्भस्तृतीयस्तु बाहुलेयश्चतुर्थकः ॥ २ ॥

गांगेयः पंचमः प्रोक्तः षष्ठः शरवणोद्भवः ।

सप्तमः कार्तिकेयश्च कुमारश्चाष्टमस्तथा ॥ ३ ॥

नवमः षण्मुखः प्रोक्तः तारकारिः स्मृतो दश ।

एकादशश्च सेनानीः गुहो द्वादश एव च ॥ ४ ॥

त्रयोदशो ब्रह्मचारी शिवतेजश्चतुर्दशः ।

क्रौंचदारी पंचदशः षोडशः शिखिवाहनः || ५ ||

षोडशैतानि नामानि यो जपेद्भक्तिसंयुतः |

बृहस्पतिसमो बुद्ध्या तेजसा ब्रह्मणस्समः || ६ ||

कवित्वेच महाशस्त्रे जयार्थी लभते जयं |

कन्यार्थी लभते कन्यां ज्ञानार्थी ज्ञानमाप्नुयात् || ७ ||

विद्यार्थी लभते विद्यां धनार्थी धनमश्नुते |

यद्यत्प्रार्थयते मर्त्यः तत्सर्वं लभते धृवं || ८ ||

ಶ್ರೀ ಸುಬ್ರಹ್ಮಣ್ಯ ಷೋಡಶನಾಮಸ್ತೋತ್ರಂ

ಅಸ್ಯ ಶ್ರೀ ಸುಬ್ರಹ್ಮಣ್ಯ ಷೋಡಶನಾಮಸ್ತೋತ್ರಮಹಾಮಂತ್ರಸ್ಯ

ಅಗಸ್ತ್ಯೋಭಗವಾನೃಷಿಃ | ಅನುಷ್ಟುಪ್ಛಂದಃ | ಸುಬ್ರಹ್ಮಣ್ಯೋ ದೇವತಾ | ಮಮೇಷ್ಟ

ಸಿದ್ಧ್ಯರ್ಥೇ ಜಪೇ ವಿನಿಯೋಗಃ |

ಧ್ಯಾನಂ |

ಷಡ್ವಕ್ತ್ರಂ ಶಿಖಿವಾಹನಂ ತ್ರಿಣಯನಂ ಚಿತ್ರಾಂಬರಾಲಂಕೃತಾಂ |

ಶಕ್ತಿಂ ವಜ್ರಮಸಿಂ ತ್ರಿಶೂಲಮಭಯಂ ಖೇಟಂ ಧನುಶ್ಚಕ್ರಕಮ್ ||

ಪಾಶಂ ಕುಕ್ಕುಟಮಂಕುಶಂ ಚ ವರದಂ ಹಸ್ತೈರ್ದಧಾನಂ ಸದಾ |

ಧ್ಯಾಯೇದೀಪ್ಸಿತಸಿದ್ಧಿದಂ ಶಿವಸುತಂ ಸ್ಕಂದಂ ಸುರಾರಾಧಿತಂ || ೧ ||

ಪ್ರಥಮೋಜ್ಞಾನಶಕ್ತ್ಯಾತ್ಮಾ ದ್ವಿತೀಯಃ ಸ್ಕಂದ ಏವ ಚ |

ಅಗ್ನಿಗರ್ಭಸ್ತೃತೀಯಸ್ತು ಬಾಹುಲೇಯಶ್ಚತುರ್ಥಕಃ || ೨ ||

ಗಾಂಗೇಯಃ ಪಂಚಮಃ ಪ್ರೋಕ್ತಃ ಷಷ್ಠಃ ಶರವಣೋದ್ಭವಃ |

ಸಪ್ತಮಃ ಕರ್ತಿಕೇಯಶ್ಚ ಕುಮರಶ್ಚಾಷ್ಟಮಸ್ತಥಾ || ೩ ||

ನವಮಃ ಷಣ್ಮುಖಃ ಪ್ರೋಕ್ತಃ ತಾರಕಾರಿಃ ಸ್ಮೃತೋ ದಶ |

ಏಕಾದಶಶ್ಚ ಸೇನಾನೀಃ ಗುಹೋ ದ್ವಾದಶ ಏವ ಚ || ೪ ||

ತ್ರಯೋದಶೋ ಬ್ರಹ್ಮಚಾರೀ ಶಿವತೇಜಶ್ಚತುರ್ದಶಃ |

ಕ್ರೌಂಚದಾರೀ ಪಂಚದಶಃ ಷೋಡಶಃ ಶಿಖಿವಾಹನಃ || ೫ ||

ಷೋಡಶೈತಾನಿ ನಾಮಾನಿ ಯೋ ಜಪೇದ್ಭಕ್ತಿಸಂಯುತಃ |

ಬೃಹಸ್ಪತಿಸಮೋ ಬುದ್ಧ್ಯಾ ತೇಜಸಾ ಬ್ರಹ್ಮಣಸ್ಸಮಃ || ೬ ||

ಕವಿತ್ವೇಚ ಮಹಾಶಸ್ತ್ರೇ ಜಯಾರ್ಥೀ ಲಭತೇ ಜಯಂ |

ಕನ್ಯಾರ್ಥೀ ಲಭತೇ ಕನ್ಯಾಂ ಜ್ಞಾನಾರ್ಥೀ ಜ್ಞಾನಮಾಪ್ನುಯಾತ್ || ೭ ||

ವಿದ್ಯಾರ್ಥೀ ಲಭತೇ ವಿದ್ಯಾಂ ಧನಾರ್ಥೀ ಧನಮಶ್ನುತೇ |

ಯದ್ಯತ್ಪ್ರಾರ್ಥಯತೇ ಮರ್ತ್ಯಃ ತತ್ಸರ್ವಂ ಲಭತೇ ಧೃವಂ || ೮ ||

శ్రీ సుబ్రహ్మణ్య షోడశనామస్తోత్రం

అస్య శ్రీ సుబ్రహ్మణ్య షోడశనామస్తోత్రమహామంత్రస్య అగస్త్యోభగవానృషిః |

అనుష్టుప్ఛందః | సుబ్రహ్మణ్యో దేవతా | మమేష్ట సిద్ధ్యర్థే జపే వినియోగః |

ధ్యానం |

షడ్వక్త్రం శిఖివాహనం త్రిణయనం చిత్రాంబరాలంకృతాం |

శక్తిం వజ్రమసిం త్రిశూలమభయం ఖేటం ధనుశ్చక్రకమ్ ||

పాశం కుక్కుటమంకుశం చ వరదం హస్తైర్దధానం సదా |

ధ్యాయేదీప్సితసిద్ధిదం శివసుతం స్కందం సురారాధితం || ౧ ||

ప్రథమోజ్ఞానశక్త్యాత్మా ద్వితీయః స్కంద ఏవ చ |

అగ్నిగర్భస్తృతీయస్తు బాహులేయశ్చతుర్థకః || ౨ ||

గాంగేయః పంచమః ప్రోక్తః షష్ఠః శరవణోద్భవః |

సప్తమః కర్తికేయశ్చ కుమరశ్చాష్టమస్తథా || ౩ ||

నవమః షణ్ముఖః ప్రోక్తః తారకారిః స్మృతో దశ |

ఏకాదశశ్చ సేనానీః గుహో ద్వాదశ ఏవ చ || ౪ ||

త్రయోదశో బ్రహ్మచారీ శివతేజశ్చతుర్దశః |

క్రౌంచదారీ పంచదశః షోడశః శిఖివాహనః || ౫ ||

షోడశైతాని నామాని యో జపేద్భక్తిసంయుతః |

బృహస్పతిసమో బుద్ధ్యా తేజసా బ్రహ్మణస్సమః || ౬ ||

కవిత్వేచ మహాశస్త్రె జయార్థీ లభతే జయం |

కన్యార్థీ లభతే కన్యాం జ్ఞానార్థీ జ్ఞానమాప్నుయాత్ || ౭ ||

విద్యార్థీ లభతే విద్యాం ధనార్థీ ధనమశ్నుతే |

యద్యత్ప్రార్థయతే మర్త్యః తత్సర్వం లభతే ధృవం || ౮ ||

śrī subrahmaṇya ṣoḍaśanāmastotram

asya śrī subrahmaṇya ṣoḍaśanāmastotramahāmaṃtrasya agastyobhagavānṛṣiḥ | anuṣṭupchaṃdaḥ | subrahmaṇyo devatā | mameṣṭa siddhyarthe jape viniyogaḥ |

dhyānaṃ |

ṣaḍvaktraṃ śikhivāhanaṃ triṇayanaṃ citrāṃbarālaṃkṛtāṃ |
śaktiṃ vajramasiṃ triśūlamabhayaṃ kheṭaṃ dhanuścakrakam ||
pāśaṃ kukkuṭamaṃkuśaṃ ca varadaṃ hastairdadhānaṃ sadā |
dhyāyedīpsitasiddhidaṃ śivasutaṃ skaṃdaṃ surārādhitaṃ|| 1 ||

prathamojñānaśaktyātmā dvitīyaḥ skaṃda eva ca |
agnigarbhastṛtīyastu bāhuleyaścaturthakaḥ || 2 ||

gāṃgeyaḥ paṃcamaḥ proktaḥ ṣaṣṭhaḥ śaravaṇodbhavaḥ |

saptamaḥ kartikeyaśca kumaraścāṣṭamastathā || 3 ||

navamaḥ ṣaṇmukhaḥ proktaḥ tārakāriḥ smṛto daśa |
ekādaśaśca senānīḥ guho dvādaśa eva ca || 4 ||

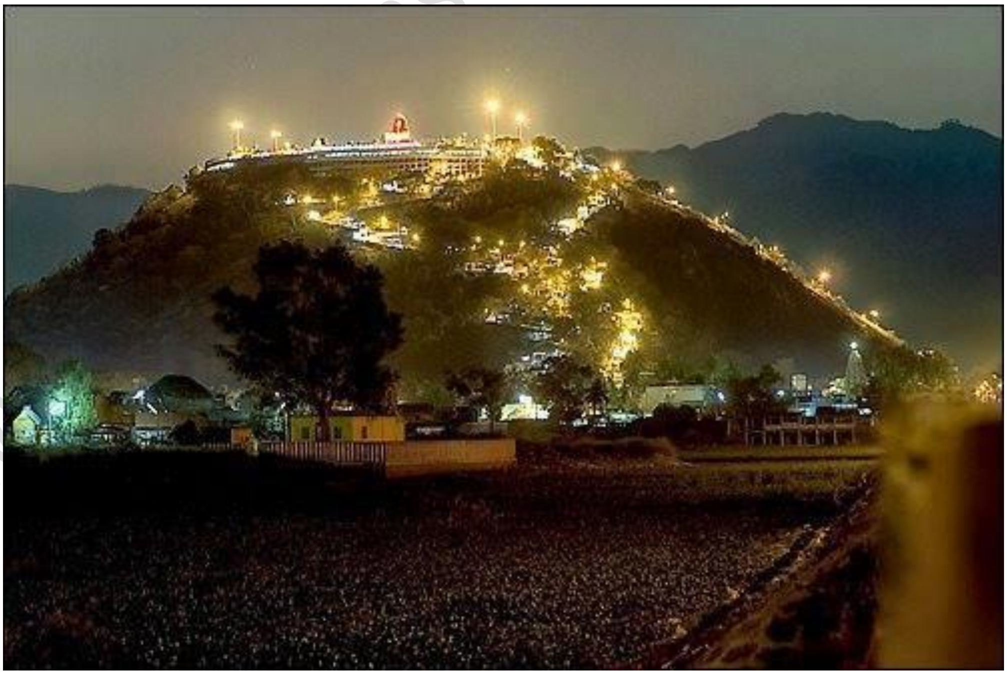
trayodaśo brahmacārī śivatejaścaturdaśaḥ |
krauṃcadārī paṃcadaśaḥ ṣoḍaśaḥ śikhivāhanaḥ || 5 ||

ṣoḍaśaitāni nāmāni yo japedbhaktisaṃyutaḥ |
bṛhaspatisamo buddhyā tejasā brahmaṇassamaḥ || 6 ||

kavitveca mahāśastre jayārthī labhate jayaṃ |
kanyārthī labhate kanyāṃ jñānārthī jñānamāpnuyāt || 7 ||

vidyārthī labhate vidyāṃ dhanārthī dhanamaśnute |
yadyatprārthayate martyaḥ tatsarvaṃ labhate dhṛvaṃ || 8 ||

Sri Subramanya Devathaanthargatha
Bharatheeramana Mukhyapraanaanthargatha
Pradyumnaroopi Naarayanaya Namaha



॥ सुब्रह्मण्य द्वादशनाम स्तोत्रं ॥

शृणु पुत्र प्रवक्ष्यामि नराणामिष्टदं परं ।
सुब्रह्मण्य द्वादशनामस्तोत्रं शुभप्रदं ॥
प्रथमं स्कन्दं इत्युक्तः शक्तिधारी द्वितीयकं ।
हेमचूडस्त्रितीयं तु भद्रसेनश्चतुर्थकं ॥
भवानीजः पंचमं तु भवपुत्रश्च षष्टकं ।
अन्नदानादिशीलश्च सप्तमं कुक्कुटध्वजः ॥
अष्टमं नवमं चार्थ मयूरवरवाहनः ।
दशमं तु गुहः प्रोक्तो देवसेनपतिस्तथा ॥
एकादशं द्वादशं च महासेनः प्रकीर्तितः ।
द्वादशैतानि नामानि षण्मुखस्य महात्मनः ॥
त्रिकालं यः पठेन्नित्यं सर्वाभीष्टमवाप्नुयात् ।
सर्पबाधाप्रशमनं सर्वसिद्धिकरं शिवं ॥
गृहपीठाहरं व्याधि दुःखदोष निवारकं ।
गोप्यादगोप्यतरं स्तोत्रं त्वयि स्नेहात् प्रभाषितं ॥

।श्री देवसेनाधिपति सुब्रह्मण्यान्तर्गत भारतीरमणमुख्यप्रानान्तर्गत श्री जया–सङ्कर्षनः प्रीयतां ।

। श्री मध्वेश कृष्णार्पणमस्तु ।

सुब्रह्मण्य द्वादशनामस्तोत्रमं

प्रथमम् स्कंद इत्युक्तः शक्तिधारी द्वितियकम् ।
हेमचूडस्तृतीयम् तु भद्रसेनश्चतुर्थकम् ॥
भवानीजः पंचमम् तु भवपुत्रश्च षष्ठकम् ।
अन्नदानादिशीलश्च सप्तमम् कुक्कुटध्वजः ॥
अष्टमम् नवमम् चाथ मयूरवरवाहनः ॥

दशमम् च गुहः प्रोक्तो देवसेनापतिस्तथा ॥
एकादशम् द्वादशम च महासेनः प्रकीतितः ।

ಸುಬ್ರಹ್ಮಣ್ಯ ದ್ವಾದಶನಾಮಸ್ತೋತ್ರಮಂ

ಪ್ರಥಮಮ್ ಸ್ಕಂದ ಇತ್ಯುಕ್ತಃ ಶಕ್ತಿಧಾರೀ ದ್ವಿತಿಯಕಮ್ |
ಹೇಮಚೂಡಸ್ತೃತೀಯಮ್ ತು ಭದ್ರಸೇನಶ್ಚತುರ್ಥಕಮ್ ||
ಭವಾನೀಜಃ ಪಂಚಮಮ್ ತು ಭವಪುತ್ರಶ್ಚ ಷಷ್ಠಕಮ್ |
ಅನ್ನದಾನಾದಿಶೀಲಶ್ಚ ಸಪ್ತಮಮ್ ಕುಕ್ಕುಟಧ್ವಜಃ ||
ಅಷ್ಟಮಮ್ ನವಮಮ್ ಚಾಥ ಮಯೂರವರವಾಹನಃ ||
ದಶಮಮ್ ಚ ಗುಹಃ ಪ್ರೋಕ್ತೋ ದೇವಸೇನಾಪತಿಸ್ತಥಾ ||
ಏಕಾದಶಮ್ ದ್ವಾದಶಮ ಚ ಮಹಾಸೇನಃ ಪ್ರಕೀತಿತಃ |

సుబ్రహ్మణ్య ద్వాదశనామస్తోత్రమం

ప్రథమమ్ స్కంద ఇత్యుక్తః శక్తిధారీ ద్వితియకమ్ |
హేమచూడస్తృతీయమ్ తు భద్రసేనశ్చతుర్థకమ్ ||
భవానీజః పంచమమ్ తు భవపుత్రశ్చ షష్ఠకమ్ |
అన్నదానాదిశీలశ్చ సప్తమమ్ కుక్కుటధ్వజః ||
అష్టమమ్ నవమమ్ చాథ మయూరవరవాహనః ||
దశమమ్ చ గుహః ప్రోక్తో దేవసేనాపతిస్తథా ||
ఏకాదశమ్ ద్వాదశమ చ మహాసేనః ప్రకీతితః |

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ಶ್ರೀ ಸುಬ್ರಹ್ಮಣ್ಯ ದ್ವಾದಶನಾಮ ಸ್ತೋತ್ರ

ಶೃಣು ಮಂತ್ರ ಪ್ರವಕ್ಷ್ಯಾಮಿ ನರಾಣಾಮಿಷ್ಟದಂ ಪರಮ್ ।
ಸುಬ್ರಹ್ಮಣ್ಯ ದ್ವಾದಶನಾಮಸ್ತೋತ್ರಂ ಶುಭಪ್ರದಮ್ ॥ 1

ಪ್ರಥಮಂ ಸ್ಕಂದ ಇತ್ಯುಕ್ತಃ ಶಕ್ತಿಧಾರೀ ದ್ವಿತೀಯಕಮ್ ।
ಹೇಮಚೂಡಸ್ತೃತೀಯಂ ತು ಭದ್ರಸೇನಶ್ಚತುರ್ಥಕಮ್ ॥ 2

ಭವಾನೀಜಃ ಪಂಚಮಂ ತು ಭವಪುತ್ರಶ್ಚ ಷಷ್ಠಕಮ್ ।
ಅನ್ನದಾನಾದಿಶೀಲಶ್ಚ ಸಪ್ತಮಂ ಕುಕ್ಕುಟಧ್ವಜಃ ॥ 3

ಅಷ್ಟಮಂ ನವಮಂ ಚಾಥ ಮಯೂರವಾಹನಃ ।
ದಶಮಂ ಚ ಗುಹಃ ಪ್ರೋಕ್ತೋ ದೇವಸೇನಾಪತಿ ಸ್ತಥಾ ॥ 4

ಏಕಾದಶಂ ದ್ವಾದಶಂ ಚ ಮಹಾಸೇನಃ ಪ್ರಕೀರ್ತಿತಃ ।
ದ್ವಾದಶೈತಾನಿ ನಾಮಾನಿ ಷಣ್ಮುಖಸ್ಯ ಮಹಾತ್ಮನಃ ॥ 5

ತ್ರಿಕಾಲಂ ಯಃ ಪಠೇನ್ನಿತ್ಯಂ ಸರ್ವಾಭೀಷ್ಟ ಮವಾಪ್ನುಯಾತ್ ।
ಸರ್ವಬಾಧಾಪ್ರಶಮನಂ ಸರ್ವಸಿದ್ಧಿಕರಂ ಶಿವಮ್ ॥ 6

ಗ್ರಹಪೀಡಾಹರಂ ವ್ಯಾಧಿದುಃಖದೋಷ ನಿವಾರಕಮ್ ।
ಗೋಪ್ಯಾದ್ಗೋಪ್ಯತರಂ ಸ್ತೋತ್ರಂ ತ್ವಯಿ ಸ್ನೇಹಾತ್
ಪ್ರಭಾಷಿತಮ್ ॥

॥ ಶ್ರೀ ಬ್ರಹ್ಮಾಂಡಪುರಾಣೇ ಸುಬ್ರಹ್ಮಣ್ಯ ದ್ವಾದಶನಾಮ ಸ್ತೋತ್ರಮ್ ॥

✦✦✦

subrahmaṇya dvādaśanāmastotramaṃ

prathamam skaṃda ityuktaḥ śaktidhārī dvitiyakam |

hemacūḍastṛtīyam tu bhadrasenaścaturthakam ||

bhavānījaḥ paṃcamam tu bhavaputraśca ṣaṣṭhakam |

annadānādiśīlaśca saptamam kukkuṭadhvajaḥ ||

aṣṭamam navamam cātha mayūravaravāhanaḥ ||

daśamam ca guhaḥ prokto devasenāpatistathā ||

ekādaśam dvādaśama ca mahāsenaḥ prakītitaḥ |

Dasara padagalu on Subramanya devaru

ಶರಣು ಶರಣು ರತಿನಾಥಾ ।

ಸುರವರ **ಅನಿರುದ್ಧನ ತಾತಾ** ।

ಕರುಣಾ ಪಯೋನಿಧಿ ರುಗ್ಮಿಣೀ ಜಾತಾ ।। ಪ ।।

ತ್ವರದಿಂ ಲಾಲಿಸು ಮಾತಾ ।

ಭರತನೆ ಸನತ್ಕುಮಾರಾ ।

ಸುದರುಶನ ಪರಮೋದಾರಾ ।।

ಹರನಂದನ ನತ ಬಂದು ಕುಮಾರಾ ।

ಕರ ಪಿಡಿ **ಕೃಷ್ಣ ಕುಮಾರಾ** ।। 1।।

ಗುರು ಮೊರೆ ಇಡಲೈತಂದೂ । ದಿವಿ ।

ಜರರಿಗೆ ಮನಸಿಗೆ ತಂದೂ ।

ತರುಣಿಯ ಬಿನ್ನಪ ಶಿವನಲ್ಲಿ ಬಂದು ।

ಶರೀರವ ಕರಗಿಸಿದೆಂದೂ ।। ಚರಣ ।।

ಮೀನಿನ ಬಸರೊಳು ಪೊಕ್ಕೆ ।

ಆ ಮಾನವರ ಕೈಗೆ ಸಿಕ್ಕೆ ।

ದಾನವನನ್ನು ಬಿಸುಟಿದೆ ಕುಕ್ಕೆ ।

ಆ ನೊರಣಿಸಲಿಕ್ಕಿದು ಶಕ್ಕೆ ।। 2 ।।

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ಭುವನದ ಅಶೋಕ ಚೂತಾ ।

ನವ ಮಲ್ಲಿಕುತ್ಪಲ ಧರಿತಾ ।

ಪವನ ಉಡುಗಣಪ ವಸಂತ ಮಿಳಿತಾ ।

ಸುವಿಶಾಲ ಅದ್ಭುತ ಚರಿತಾ ।। 3 ।।

ಅಕಳಂಕನಂಗ ಮಾರಾ ।

ಮಕರ ಧ್ವಜ ಶುಕದೇರಾ ।

ಅಕುಟಿಲ ಪ್ರಾಣೇಶವಿಠಲನುದಾರಾ ।

ಸುಕಥೆ ಅರುಪು ಗಂಭೀರಾ ।। ಚರಣ ।।

ಸುಬ್ಬರಾಯ ಶುಭ ಕಾಯಾ |
ಸುಬ್ಬರಾಯ ಶುಭ ಕಾಯಂಗಜ ನೀನೆ ||
ನಿಬ್ಬರ ಮಹಿಮಾ ದಯಾಂಬುಧಿ ಸ್ಕಂದಾ ||pa||

ಮಾರಾ ಭರತನೆ ಶಂಬ | ರಾರಿ ಸನತ್ಕುಮಾರ ಕು |
ಮಾರಾ ಸಾಂಬಾ ||
ಸಾರಿದೆ ನಿನ್ನವತಾರ ಮೂಲರೂಪ ||
ಸಾರಿಸಾರಿಗೆ ಸಂಸಾರಮನ ವಿ ||
ಸ್ತಾರವಾಗದಂತೆ
ಹಾರಿಸುದುರವ್ಯಾಪಾರ ಗುಣ ಪಾರಾವಾರಾ ||1||

ಮಾಡುವೆ ವಂದನೆ ಸತತ | ಸಜ್ಜನರೊಳ |
ಗಾಡಿಸು ಭಕ್ತ ಪ್ರೀತಾ ||
ಪಾಡಿದವರ ಕಾ | ಪಾಡುವ ರತಿ-ಪತಿ |
ಈಡಾರು ನಿನಗೇ ನಾಡಿನೊಳಗೆಲ್ಲ |
ಬೇಡುವೆ ದಯವನ್ನು | ಮಾಡುವಿರಕುತಿಯ |
ನೀಡು ಬಿಡದಲೆ ನೋಡು||2||

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ಕುಕ್ಕೆಪುರಿಯ ನಿಲಯಾ | ಶ್ರೀಧರ ಬೊಮ್ಮ |
ಮುಕ್ಕಣ್ಣಗಳ ತನಯ ||
ಸೊಕ್ಕಿದ ತಾರಕ ರಕ್ಕಸ ಹರ ದೇ |
ವಕ್ಕಳ ನಿಜ ದಳಕೆ ನಾಯಕನಾದೆ ||
ಪಕ್ಕಿವಾಹನ ಸಿರಿ ವಿಜಯವಿಠ್ಠಲನ |
ಚಕ್ರ ಐದೊಂದು ವಕ್ರಾ ||3||

ವರಗಳನು ಕೊಡುವುದು **ವಾಸುಕಿಯ ಪ್ರಿಯಾ** |
ಕರುಣದಿಂದಲಿ ಒಲಿದು ಕಂಡಮಾತುರದಲಿ || ಪ ||

ಇಂದ್ರ ಸಮಾನ ದೇವತೆಯೆ ರತಿಪತಿಯೇ |
ಇಂದಿರೇಶನ ನಿಜ **ಕುಮಾರ** | ಮಾರ |
ಒಂದು ಕಾಲದಲಿ ಸುಂದರನೆನಿಸಿಕೊಂಡಿರ್ದ |
ಬಂಧುವೇ ಅಹಂಕಾರ ಪ್ರಾಣಗಿಂದಧಿಕನೇ || 1 ||

ವನಜ ಸಂಭವನು ಸೃಷ್ಠಿ ಸೃಜಿಪಗೋಸುಗ |
ಮನದಲ್ಲಿ ಪುಟ್ಟಿಸೆ ಚತುರ ಜನರ |
ಮುನಿಗಳೊಳಗೆ **ಸನತ್ಕುಮಾರನಾಗಿ** |
ಜನಿಸಿ ಯೋಗ ಮಾರ್ಗದಲ್ಲಿ ಚರಿಸಿದ ಕಾಮಾ || 2 ||

ತಾರಕಾಸುರನೆಂಬ ಬಹು ದುರಳ ತನದಲಿ |
ಗಾರು ಮಾಡುತಿರಲು ಸುರಗಣವನು |
ಗೌರಿ ಮಹೇಶ್ವರರಿಗೆ ಮಗನಾಗಿ ಪುಟ್ಟಿ |
ಧಾರುಣಿಯೊಳಗೆ **ಸ್ಕಂಧ** ನೆನಿಸಿದೆ ||3 ||

ರುಕ್ಮಿಣಿಯಲಿ ಜನಿಸಿ ಮತ್ಸ್ಯ ಉದರದಲಿ |
ಪೊಕ್ಕು ಶಿಶುವಾಗಿ ಸತಿಯಿಂದ ಬೆಳೆದು |

ರಕ್ಕಸ ಶಂಬರನೊಡನೆ ಕಾದು ಗೆದ್ದು ಮರಳಿ ।

ಚಕ್ಕನೆ ಸಾಂಬ ನೆನಿಸಿದೆ ಜಾಂಬವತಿಯಲ್ಲಿ || 4 ||

ಜನಪ **ದಶರಥನಲ್ಲಿ ಭರತನಾಗಿ** ಪುಟ್ಟಿದೆ ।

ಮನೋ ವೈರಾಗ್ಯ ಚಕ್ರಾಭಿಮಾನಿ ।

ಯೆನಗೊಲಿದ ವಿಜಯವಿಠ್ಠಲರೇಯನಂಘ್ರಿ ।

ಅರ್ಚನೆ ಮಾಡುವ **ಸುಬ್ರಹ್ಮಣ್ಯ** ಬಲು ಧನ್ಯ || 5 ||

ಸಂತತಂ ತೋಷಂ ದೇಹಿ ತ್ವಂ ದೇಹಿ

ಶ್ರೀ ಸುಬ್ರಹ್ಮಣ್ಯ ದೇಹಿ ತ್ವಂ ದೇಹಿ ||pa||

ದೇಹಿ ದೇಹಿ ತವ ಸ್ನೇಹ ಸುಖ ವಚಂ

ಬ್ರೂಹಿ ಸುವಚನಂ ಗಹನ ಜ್ಞಾನಂ ||1||

ಅಭ್ರೋಡುಪ ನಿಭ ಶುಭ್ರಶರೀರಾ

ದಭ್ರ ದಯಾನಿಧೆ ವಿಭ್ರಾಜಿತಶಂ ||2||

ವಾಸವ ಸೇನಾಧೀಶ ಖಳಾನ್ವಯ

ನಾಶ ಸ್ವಜನ ಪರಿಪೋಷ ಸುತೋಷಂ ||3||

ಭೂರಿ ಫಲದ ಭಯದೂರ ಕುಮಾರ ಕು

ಮಾರ ಸುಧಾರಾತೀರಗ ಸುಮತಿಂ ||4||

ಪನ್ನಗ ನೃಪ ಸುಪನ್ನಗನಗಪ ಪ್ರ

ಸನ್ನವೆಂಕಟಪತಿ ಚಿನ್ಮಯ ಭಕ್ತಿಂ ||5||

शरणु शरणु रतिनाथा ।
सुरवर **अनिरुद्धन ताता** ।
करुणा पयोनिधि रुग्मिणी जाता ॥ प ॥

त्वरदिं लालिसु माता ।
भरतनॆ सनत्कुमारा ।
सुदरुशन परमोदारा ॥
हरनंदन नत बंदु कुमारा ।
कर पिडि **कृष्ण कुमारा** ॥ 1॥

गुरु मॊरॆ इडलैतंदू । दिवि ।
जररिगॊ मनसिगॊ तंदू ।
तरुणिय बिन्नप शिवनल्लि बंदु ।
शरीरव करगिसिदॆंदू ॥ चरण ॥

मीनिन बसरॊळु पॊक्कॆ ।
आ मानवर कैगॆ सिक्कॆ ।
दानवनन्नु बिसुटिदॆ कुक्कॆ ।
आ नॊरणिसलिक्किदु शक्कॆ ॥ 2 ॥

भुवनद अशोक चूता ।
नव मल्लिकुत्पल धरिता ।
पवन उडुगणप वसंत मिळिता ।
सुविशाल अद्भुत चरिता ॥ 3 ॥

अकळंकनंग मारा ।
मकर ध्वज शुकदेरा ।
अकुटिल प्राणेशविठलनुदारा ।
सुकथॆ अरुपु गंभीरा ॥ चरण ॥

सुब्बराय शुभ काया |
सुब्बराय शुभ कायंगज नीनॆ ||
निब्बर महिमा दयांबुधि स्कंदा ||pa||

मारा भरतनॆ शंब | रारि सनत्कुमार कु |
मारा सांबा ||
सारिदॆ निन्नवतार मूलरूप ||
सारिसारिगॊ संसारमन वि ||
स्तारवागदंतॊ
हारिसुदुरव्यापार गुण पारावारा ||1||

माडुवॆ वंदनॆ सतत | सज्जनरॊळ |
गाडिसु भक्त प्रीता ||
पाडिदवर का | पाडुव रति-पति |
ईडारु निनगॆ नाडिनॊळगॆल्ल |
बेडुवॆ दयवन्नु | माडुविरकुतिय |
नीडु बिडदलॆ नोडु ||2||

कुक्कॆपुरिय निलया | श्रीधर बॊम्म |
मुक्कण्णगळ तनय ||
सॊक्किद तारक रक्कस हर दे |
वक्कळ निज दळकॆ नायकनादॊ ||
पक्किवाहन सिरि विजयविठ्ठलन |
चक्र ऐदॊंदु वक्रा ||3||

वरगळनु कॊडुवुदु **वासुकिय प्रिया** ।
करुणदिंदलि ऒलिदु कंडमातुरदलि ॥ प ||

इंद्र समान देवतॆयॆ रतिपतियॆ ।
इंदिरेशन निज **कुमार** । मार ।
ऒंदु कालदलि सुंदरनॆनिसिकॊंडिर्द ।
बंधुवे अहंकार प्राणगिंदधिकनॆ ॥ 1 ॥

वनज संभवनु सृष्टि सृजिपगोसुग ।
मनदल्लि पुट्टिसॆ चतुर जनर ।
मुनिगळॊळगॆ **सनत्कुमार**नागि ।
जनिसि योग मार्गदल्लि चरिसिद कामा ॥ 2 ॥

तारकासुरनॆंब बहु दुरळ तनदलि ।
गारु माडुतिरलु सुरगणवनु ।
गौरि महेश्वररिगॆ मगनागि पुट्टि ।
धारुणियॊळगॆ **स्कंध** नॆनिसिदॆ ॥3 ॥

रुक्मिणियलि जनिसि मत्स्य उदरदलि ।
पॊक्कु शिशुवागि सतियिंद बॆळॆदु ।
रक्कस शंबरनॊडनॆ कादु गॆद्दु मरळि ।

चक्कने **सांब नेनिसिदे जांबवतियल्लि** ॥ 4 ॥

जनप **दशरथनल्लि भरतनागि** पुट्टिदे ।
मनो वैराग्य चक्राभिमानि ।
येनगोलिद विजयविठ्ठलरेयनंघ्रि ।
अर्चने माडुव **सुब्रह्मण्य** बलु धन्य ॥ 5 ॥

संततं तोषं देहि त्वं देहि
श्री सुब्रह्मण्य देहि त्वं देहि ||pa||

देहि देहि तव स्नेह सुख वचं
ब्रूहि सुवचनं गहन ज्ञानं ||1||

अभ्रोडुप निभ शुभ्रशरीरा
दभ्र दयानिधे विभ्राजितशं ||2||

वासव सेनाधीश खळान्वय
नाश स्वजन परिपोष सुतोषं ||3||

भूरि फलद भयदूर कुमार कु
मार सुधारातीरग सुमतिं ||4||

पन्नग नृप सुपन्नगनगप प्र
सन्नवेंकटपति चिन्मय भक्तिं ||5||

శరణు శరణు రతినాధా |
సురవర **అనిరుద్ధన తాతా** |
కరుణా పయోనిధి రుగ్మిణీ జాతా || ప ||

త్వరదిం లాలిసు మాతా |
భరతనె సనత్కుమారా |
సుదరుశన పరమోదారా ||
హరనందన నత బందు కుమారా |
కర పిడి **కృష్ణ కుమారా** || 1||

గురు మొరె ఇడలైతందూ | దివి |
జరరిగె మనసిగె తందూ |

తరుణియ బిన్నప శివనల్లి బందు |
శరీరవ కరగిసిదెందూ || చరణ ||

మీనిన బసరొళు పొక్కె |
ఆ మానవర కైగె సిక్కె |
దానవనన్ను బిసుటిదె కుక్కె |
ఆ నొరణిసలిక్కిదు శక్కె || 2 ||

భువనద అశోక చూతా |
నవ మల్లికుత్పల ధరితా |
పవన ఉడుగణప వసంత మిళితా |
సువిశాల అద్భుత చరితా || 3 ||

అకళంకనంగ మారా |
మకర ధ్వజ శుకదేరా |
అకుటిల ప్రాణేశవిఠలనుదారా |
సుకథె అరుపు గంభీరా || చరణ ||

సుబ్బరాయ శుభ కాయా |
సుబ్బరాయ శుభ కాయంగజ నీనె ||
నిబ్బర మహిమా దయాంబుధి స్కందా ||pa||

మారా భరతనె శంబ | రారి సనత్కుమార కు |
మారా సాంబా ||
సారిదె నిన్నవతార మూలరూప ||
సారిసారిగె సంసారమన వి ||
స్తారవాగదంతె
హారిసుదురవ్యాపార గుణ పారావారా ||1||

మాడువె వందనె సతత | సజ్జనరొళ |
గాడిసు భక్త ప్రీతా ||
పాడిదవర కా | పాడువ రతి-పతి |
ఈడారు నినగే నాడినొళగెల్ల |
బేడువె దయవన్ను | మాడువిరకుతియ |
నీడు బిడదలె నోడు||2||

కుక్కెపురియ నిలయా | శ్రీధర బొమ్మ |
ముక్కణ్ణగళ తనయ ||
సొక్కిద తారక రక్కస హర దే |
వక్కళ నిజ దళకె నాయకనాదె ||
పక్కివాహన సిరి విజయవిఠ్ఠలన |
చక్ర ఐదొందు వక్రా ||3||

వరగళను కొడువుదు **వాసుకియ ప్రియా** |
కరుణదిందలి ఒలిదు కండమాతురదలి || ప ||

ఇంద్ర సమాన దేవతెయె రతిపతియే |
ఇందిరేశన నిజ **కుమార** | మార |
ఒందు కాలదలి సుందరనెనిసికొండిర్ద |
బంధువే అహంకార ప్రాణగిందధికనే || 1 ||

వనజ సంభవను సృష్ఠి సృజిపగోసుగ |
మనదల్లి పుట్టిసె చతుర జనర |
మునిగళొళగె **సనత్కుమార**నాగి |
జనిసి యోగ మార్గదల్లి చరిసిద కామా || 2 ||

తారకాసురనెంబ బహు దురళ తనదలి |
గారు మాడుతిరలు సురగణవను |
గౌరి మహేశ్వరరిగె మగనాగి పుట్టి |
ధారుణియొళగె **స్కంధ** నెనిసిదె ||3 ||

రుక్మిణియలి జనిసి మత్స్య ఉదరదలి |
పొక్కు శిశువాగి సతియింద బెళెదు |
రక్కస శంబరనొడనె కాదు గెద్దు మరళి |
చక్కనె **సాంబ నెనిసిదె జాంబవతియల్లి** || 4 ||

జనప **దశరథనల్లి భరతనాగి** పుట్టిదె |
మనో వైరాగ్య చక్రాభిమాని |
యెనగొలిద విజయవిఠ్ఠలరేయనంఘ్రి |
అర్చనె మాడువ **సుబ్రహ్మణ్య** బలు ధన్య || 5 ||

సంతతం తోషం దేహి త్వం దేహి

శ్రీ సుబ్రహ్మణ్య దేహి త్వం దేహి ||pa||

దేహి దేహి తవ స్నేహ సుఖ వచం
బ్రూహి సువచనం గహన జ్ఞానం ||1||

అభ్రోడుప నిభ శుభ్రశరీరా
దభ్ర దయానిధె విభ్రాజితశం ||2||

వాసవ సేనాధీశ ఖళాన్వయ
నాశ స్వజన పరిపోష సుతోషం ||3||

భూరి ఫలద భయదూర కుమార కు
మార సుధారాతీరగ సుమతిం ||4||

పన్నగ నృప సుపన్నగనగప ప్ర
సన్న వెంకటపతి చిన్మయ భక్తిం ||5||

Query answered through my Blog…

bhargavasarma.blogspot.com

Q. Out of ignorance I want to get clarified on a few aspects, sir. Subrahmanya is not sarpa devatha. He protected the sarpa clan from Garuda devaru with the blessings of Lord Shri Lakshmi Narasima. In that case, pls clarify as to why we do puja to nagappas on Shasti days. What is the reason behind this tradition? I want to know this since long time. Also, I can see a snake caught by the peacock in many pictures. And we do puja to nagappa on Subrahmanya festivals. Pls enlighten us with the reason behind this.

A. According to DharmaShastra, actually Nagapooja (Nagaaradhana) is prescribed on the lunar day of Panchami and if it is associated with Shashti it is preferred.

Lord Aadi Sesha (Sarpa Devatha) is the presiding deity for Panchami thithi. Similarly for Shashti thithi Lord Subramanya is the presiding deity.

Subramanhya sought Sarpa rupa to do Narsimha dhyana, aradhana without any terrestrial disturbance and also Lord Subramanya has protected/helped the Serpent (Naga) Clan, it is befitting to perform Nagaaradhna also while worshiping Lord Subramanya on Shashti day.

Regarding the picture, even in case of Lord Garuda also we come across such symbolism.

Lord Vishnu reclines on Aadi Sesha while Garuda is His mount which is an enemy of Serpents. We can come across some more such examples.

Ultimately the message is to live in tandem with the Nature and its species. According to my understanding five/seven hooded serpents are of a higher class generally very rare.

Annexure

www.bhargavasarma.blogspot.com

Why to worship Itara Devatas…?

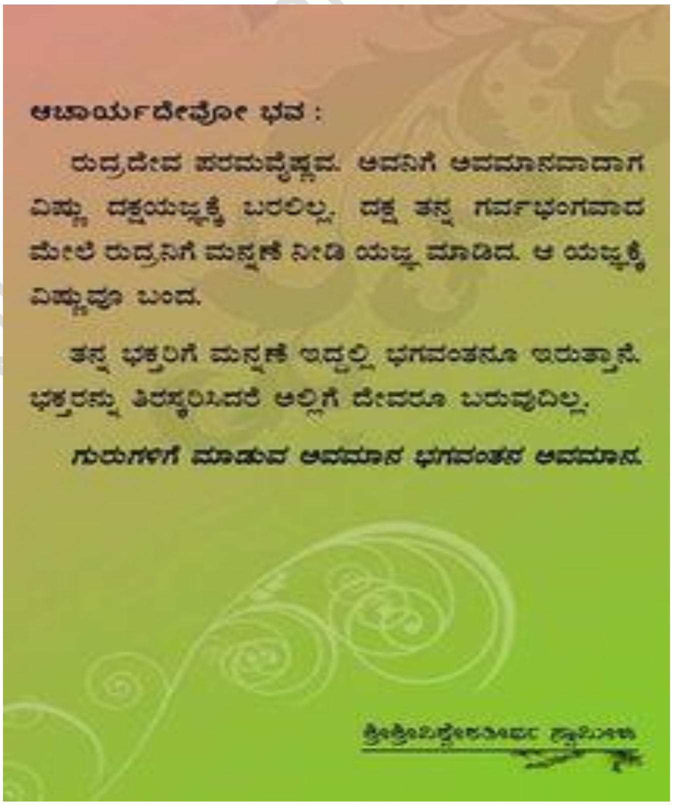
Basically, all Demi- Gods are Vishnu devotees. They are Vishnu Parivaara Devathas; Lord Vishnu will not get pleased if His devotees are not respected. One cannot overlook / ignore them in one's spiritual journey.

In the divine administrative setup ordained by its President Lord Vishnu there cannot be any compromise / ignorance in worshiping Vishnu ParivaAra Devatas like Ganapati, Rudra, SubraHmanya, NavaGrahas etc...

They should be worshipped appropriately with proper anusandhana and as per Taratamya duly understanding their Tattva; while focus should always be on

" Hari Sarvottama BharatiramanaMukhyaPraanaAntargatha...."

Lord SubraHmanya (SKANDA) is Vibhooti roopa of Lord Sri Krishna;



It is a Subhashita from the desk of Sri Visvesha Theertharu (Visvesha VaAni) where in Swamiji is highlighting the significance of giving respect to Vishnu Bhaktas;

Adding further, Vishnu saannidya will not be there where Vishnu devotees are ignored/disrespected and it will be there where they are respected/honoured.

In this regard Swamiji is quoting the example of Daksha Yagna wherein Sri Rudra Devaru, parama bhagavatottama and Vaishnavottama was insulted for which Lord Vishnu did not attend the Yagna resulting in GarvaBhanga to Daksha.

After Daksha realised the significance of Sri Rudra Devaru and was properly respected Lord Vishnu attended the same.

On a similar analogy Swamiji is stating that a Guru should never be insulted which is equal to insulting Bhagavantha > Lord Vishnu.

Do we need a better affirmation to worship Sri SubraMhanya DEvaru?

Disclaimer…

This write up is based on principles of Dvaita Tattvavada, Taratamya, Hari Sarvottamatva – Vaayu Jeevottamatva as per Madhva sampradaya.

nAham kARtA hAriH kArtA

Hari Sarvottama – Vaayu Jeevottama

Sri GuruRaajo Vijayate

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(Ghaati Subrahmanya Kshetra)